



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

be unable to recuperate. Any delay, however, may have fatal consequences, and already the French are to blame for their negligence in finding remedies for the evils. The chapters on Alcoholism and on Depopulation are especially interesting.

In conclusion, I should like to say that, in reading his book, we must not forget that the author is French, and very fond of his country,—which accounts for his often too enthusiastic judgments. For instance, it seems strange that, from the Celts, from the Germans and from the Mediterraneans, the French adopted only the good qualities without ever being affected by the Cadones. The chapter on music will surprise every impartial reader, and expressions like "*Our Alsace-Lorraine*" are out of place in a scientific work.

ALBERT SCHINZ.

La Philosophie de Nietzsche, par H. LICHTENBERGER. Paris, Alcan, 1898. 182 pages.

There is hardly another thinker so difficult to truly understand, as is Nietzsche. His books are not, in our sense of the term, systematically written. His style is brilliant, but not always easy to grasp. Not one of his works contains the whole thought of the author. There is a great number of them (12 volumes published so far). Again, Nietzsche changed his views more than once, and one very often encounters contradictions in his writings. It is due to all this, for a great part at least, that the European critics totally misunderstood Nietzsche. A book like that of Mr. Lichtenberger would have prevented many unjust judgments. Nietzsche is now being studied in this country. I should be glad to see the little book I speak of, serve as an introduction into the study of Nietzsche. If he will be found as interesting in this country as he was regarded in Europe, nothing could be more useful than a translation of Lichtenberger's work.

The origin of Nietzsche's ideas is very clearly exposed. Also, the transition from one period of thought to another. The rational ground of the dry and often hard and repelling paradoxes of Nietzsche, is especially well developed. As a rule, only short and startling maxims are attributed to Nietzsche. Isolated, away from their context, they not only sound strange, but seem to be the production of a mad mind. On the other hand, to read Nietzsche is, as I said before, a wearisome undertaking, or, rather, a difficult one. On reading the 182 pages of Lichtenberger's book, one will be able to see every one of these well-known quotations in their proper light, and one will no longer think only of attacking Nietzsche, but of reflecting upon the many problems he has treated in such an admirably original way.

I cannot but call attention to another merit of Lichtenberger's work. Nietzsche is exceedingly suggestive. It is therefore a very strong temptation for any one writing about him, to discuss him only, and not to explain and expose his ideas. Lichtenberger succeeded in putting Nietzsche forward and in keeping himself in the background.

ALBERT SCHINZ.

L'Art et le Réel. Essai de métaphysique fondée sur l'esthétique par JEAN PERES. Paris, Alcan, 1898. 200 pages.

A listless after-stir of the great wave of transcendental idealism, to which a grain of theism is added; a feeble and indistinct echo of the aestheticism of Kant, of Schelling, and here and there of Hegel, modified by a Leibnizian touch—that is all that can be said of the vague and indefinite work of Mr. Jean Pères.

ALBERT SCHINZ.